



07

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# Towers

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**Publisher:**  
Steve Watters

**Executive editor:**  
James A. Smith Sr.

**Editor:**  
S. Craig Sanders

**News writer:**  
Andrew J.W. Smith

**Copy editor:**  
RuthAnne Irvin

**Creative director:**  
Eric Jimenez

**Art director:**  
Daniel Carroll

**Graphic designer:**  
Gabriel Reyes Ordeix

**Photographer:**  
Emil Handke

#### CONTACT INFO

**Phone:** (502) 897-4000

**E-mail:** towers@sbts.edu

**Web:** towers.sberts.edu  
The Southern Baptist  
Theological Seminary  
2825 Lexington Rd.  
Louisville, KY 40280

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## 14 The extraordinary life of the Southern Seminary student minister

From church pulpits to homeless shelters, Southern Seminary students are busy not just studying but serving.



#### From the editor:

Seminary is a season of preparation. While this is certainly true, I have sometimes heard the myth that seminary should be a time of study and preparation in

isolation from the real-life application of ministry.

This misconception understands seminary like a cocoon — three to four years of closing oneself from the world while building up enough theological knowledge or mission strategy before taking flight into pastoral ministry. You may have remarkable skills and ability, but do you know where to go and how to take others with you?

At Southern Seminary, our leaders are enlisting and mobilizing students to serve

in Louisville and around the world. At any moment, your training ground may be a battlefield. Students passionate to see the gospel transform neighborhoods, ministries, and churches must be willing to step up while in school and serve wherever the Lord opens a door. This is a seminary for students' knowledge and devotion to overflow into their hands and feet. It won't always look glamorous, but imagine what an even more extraordinary seminary we can be if students commit to ordinary obedience.

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**Great Commission Focus**  
Southern Baptist leaders challenged the seminary on the urgency of evangelism and global missions, Feb. 6-10.

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New seminary professor Michael Pohlman hopes to bring seasoned scholarship and pastoral experience to the classroom.

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See how hard the seminary's grounds crew worked to keep the campus safe during the February snow storm.

Our mission is to use our time, resources, and talents to tell the Southern story in an accurate, timely, and creative manner to the glory of God.

# Newslog

## Southern Baptist leaders stress urgency of missions during Great Commission Focus

By SBTS Communications

Effective missions outreach is rooted in a carefully guarded and articulated gospel message, said Southern Baptist leaders during the Great Commission Focus at The Southern Baptist Theological Seminary, Feb. 10-12.

Danny Akin, president of Southeastern Baptist Theological Seminary, addressed the need for global missions in his Feb. 10 chapel message. People marked by Great Commission fervor are driven by a heart for the lost and a focus on the gospel, he said.

"If your theology doesn't lead you to have a passion and heart for the nations, you have a defective theology," he said.

Preaching from Romans 15:14-24, Akin said the critical mission facing the church is evangelizing the 3.78 billion unreached people throughout the world. The Great Commission offers a singular purpose for the church, and Christians deeply changed by the gospel should overflow with a passion to see the nations saved, he said.

While not every person is called to be an international missionary, Akin said every person is called to think strategically about how to accomplish the mission Jesus gave his church.

"He calls all of us to pray for the nations, he calls all of us to give to reach the nations, and he calls us to lead and build churches that have the nations on their heart," he said.

In his Feb. 12 chapel message, Al Jackson preached from Ephesians 5:15-21, encouraging students to live Spirit-filled lives and give a worldwide witness rooted in supernatural power.

"If our gospel witness does not have supernatural power, it is merely superficial conversation," said Jackson, pastor of Lakeview Baptist Church in Auburn, Alabama.

Spirit-filled people praise God out of love to him, they are grateful for what God does for us through Christ, and they are willing to yield their lives and rights to God, he said.

Jackson said being Spirit-filled is not just a one-time encounter but a continual commitment lived through the resurrection power of God and absolute surrender to Christ's Lordship.

"Each one of us who confesses that Jesus Christ is Lord should never put any geographical limits on our service to our master," he said.

During a Feb. 10 panel, Southern Seminary President R. Albert Mohler Jr. and Akin observed how an increasingly secularized American culture sees evangelism based on the exclusivity of the gospel as a threat.

"In the eyes of many, a belief in the particularity of the gospel is a threat to world peace," said Mohler, referencing President Obama's comments at the National Prayer Breakfast that religions claiming to be the only way to God are dangerous.

The presidents discussed the essentials for what someone must profess in order to be a Christian. Though Christ is the heart of the message, both speakers said that failure to understand sin is what prevents most people in this culture from believing the gospel.

"If sins are the problem, then moralism is the answer. If sin is the problem, then only Christ is the answer," said Mohler.

Southern Seminary's annual Great Commission Focus is a week-long event promoting missions and evangelism. Audio and video of all Great Commission Focus events are available at [sbts.edu/resources](http://sbts.edu/resources).





## Mohler emphasizes ethnic diversity as gospel imperative at Southern Seminary convocation

**By Andrew J.W. Smith**

Ethnic diversity is part of God's purpose for humanity and the reflection of the fullness of his gospel plan, said R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, during his Feb. 3 convocation address.

"Diversity isn't an accident and isn't a problem, but instead is a sign of God's providence and God's promise," Mohler said in his address, "The Table of the Nations, The Tower of Babel, and the Marriage Supper of the Lamb: Ethnic Diversity and the Radical Vision of the Gospel of Jesus Christ."

"If the church gets this wrong, we are not getting race and ethnic difference wrong — we are getting the gospel wrong," he said. "We cannot obey the Great Commission without celebrating the glory of the new humanity that only Christ can create."

Only the message of real hope, rooted in a Christological

interpretation of the whole Bible, can overturn the false stories that harm our world, Mohler said. This gospel "counter story" offers a lens through which Christians can make sense of tragedies like those in recent months in Ferguson, Missouri, and Paris, he said.

Before Mohler's address, three professors elected to the faculty during the fall trustee meeting signed the Abstract of Principles: Denny Burk, professor of biblical studies at Boyce College; Adam W. Greenway, William Walker Brookes Associate Professor of Evangelism and Applied Apologetics and dean of the Billy Graham School of Missions, Evangelism and Ministry; and Donald S. Whitney, professor of biblical spirituality and associate dean of the School of Theology.

Audio and video of convocation are available at [sbts.edu/resources](http://sbts.edu/resources).



## Boyce College Northland Campus to open Aug. 1 in northern Wisconsin

**By SBTS Communications**

The Southern Baptist Theological Seminary is establishing the first extension campus of its Boyce College in northern Wisconsin effective Aug. 1, school officials announced recently.

"The central distinctive of Boyce College is its emphasis upon a comprehensive Christian worldview education," said Southern Seminary President R. Albert Mohler Jr. "We believe Boyce College Northland Campus can be an outpost for training young people who desire to live on mission."

On Feb. 9, Boyce Dean Dan DeWitt announced the academic degrees that would be offered at the new Northland Campus of Boyce College in Dunbar, Wisconsin.

The degrees, pending approval from The Southern Association of Colleges and Schools Commission on Colleges, include bachelor's and associate's degrees in Biblical and Theological Studies; Bachelor of Arts in Christian Worldview and Apologetics; Bachelor of Science in Humanities; and certificates in English as a Second Language and Worldview Studies.

Students at Boyce College Northland Campus will have the opportunity to compete in NCCAA men's basketball, men's soccer and women's volleyball with the Boyce Pioneers. The Louisville campus will continue NCCAA men's basketball competition as the Boyce Bulldogs.

More information about the Boyce College Northland Campus, is available at [BoyceCollege.com/Northland](http://BoyceCollege.com/Northland).

# Newslog

## Andrew Fuller Center honors Fuller's legacy at mini-conference

By Mackenzie Miller

Southern Seminary's Andrew Fuller Center for Baptist Studies held a mini-conference to consider the legacy of Baptist theologian Andrew Fuller on his 261st birthday, February 6. The year 2015 also marks the bicentennial of Fuller's death, an appropriate time to study his legacy on Baptist life today, Fuller Center leaders said.

"Fuller has an ongoing voice and should have an ongoing voice in our contemporary theological reflections," said Michael A.G. Haykin, director of the Andrew Fuller Center and professor of church history. "In his own day, God greatly used him to bring a profound revitalization to the Baptists at the end of the 18th century, standing at the fountainhead of the modern missionary movement. But also, as Fuller gave himself to missions overseas, God blessed the churches as they looked outwards at the cause of Christ worldwide."

The mini-conference included lectures from Gregory A. Wills, dean of the School of Theology and professor of church history, and Steve Weaver, adjunct professor of church history. Wills discussed the influence of Fuller on the Southern Baptists of the 19th century, including James P. Boyce.

Weaver spoke of Fuller's influence on Charles Haddon Spurgeon, who Weaver said was an important touchstone of historic Christian orthodoxy in the midst of the rise of liberalism.

## Southern Seminary offers D.Min. and D.Ed.Min. in Applied Apologetics

By RuthAnne Irvin and Mackenzie Miller

The Southern Baptist Theological Seminary will now offer both D.Min. and D.Ed.Min. degrees in Applied Apologetics to ministry leaders for equipping their churches to confront current issues and reach people with the gospel, school officials recently announced.

"Apologetics remains indispensable for biblical ministry, therefore, the study of apologetics should be regarded as fundamental in ministry preparation," said Ted Cabal, professor of philosophy and apologetics.

## Southern Seminary launches Global Campus 'to reach the nations'

By S. Craig Sanders



The Southern Baptist Theological Seminary launched its new Global Campus allowing students who serve in ministry around the world to complete a master's of divinity degree through online and other distance learning options, seminary leaders announced Feb. 12.

"We do not merely want to have a program that allows people to access Southern Seminary online," said President R. Albert Mohler Jr. when he announced the initiative in chapel during the seminary's Great Commission Focus. "Our ambition is bolder than that — it is to reach the nations."

Through the Global Campus, students can earn the M.Div. entirely through Southern Seminary Online or one of the institution's nine extension centers. Other distance learning options include hybrid modular, conference, mission trip or J-term courses, and the Ministry Apprenticeship Program.

"Our mission is, and will always be, the same: to train, to educate, and to prepare God-called ministers for more faithful service in the churches and on the mission fields of the world," Mohler said. "We want to make certain that the reach of Southern Seminary's theological education is not bounded by physical distinctions that new technologies have allowed us to overcome."

The Global Campus tagline, "From Louisville to Laos," emphasizes Southern's commitment to providing quality theological education wherever students are faithfully serving in ministry, seminary leaders say.

"You may remember that great Methodist John Wesley who said, 'The world is my parish,' Mohler said. "Now Southern Seminary is ready to say, 'The world is our campus.'"

For more information on Southern Seminary's Global Campus, visit [sbts.edu/globalcampus](http://sbts.edu/globalcampus).

apologetics experts.

The Applied Apologetics program unites a team of professors from the School of Theology and the Billy Graham School of Missions, Evangelism and Ministry, whose varying ranges of experiences and expertise provide the student with the best possible context for studying apologetics.

More information about the D.Min. and D.Ed.Min. in Applied Apologetics is available at [sbts.edu/admissions](http://sbts.edu/admissions).



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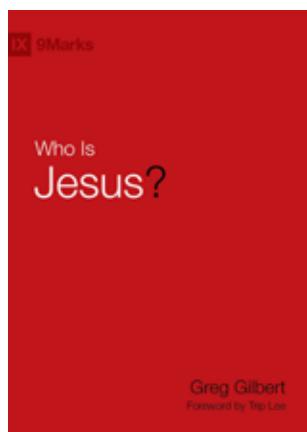
*D3 Uganda is a short-term mission trip opportunity available to high school students who attend the 2015 D3 Youth Conference. July 3 - July 17.*

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*Application deadline March 27, 2015*

**SBTS.EDU/EVENTS**

# Book Reviews



(Crossway 2015, \$12.99)

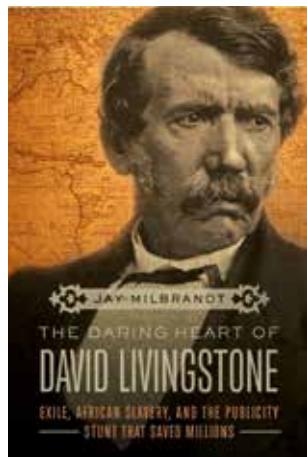
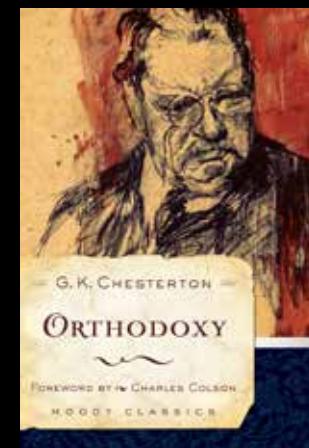
## ***Who Is Jesus?***

Greg Gilbert Review by RuthAnne Irvin

Many people today, including those in church pews each Sunday, struggle to answer a simple question: Who is Jesus? In his new book, Greg Gilbert explores the historical and biblical accounts of Jesus not only as a person but as the Son of God. Gilbert opens *Who Is Jesus?* with a foundation for readers to discover who Jesus is and why he came to earth.

"And then you tell the world!" he writes. "This is who Jesus is. He is the One who saves people just like me. And just like you!"

*Who Is Jesus?* is a great book for people who know little about Jesus or who want a refreshing overview of Jesus' life and ministry and what Scripture says about him. Gilbert closes the book with an exhortation for readers to come and know this Jesus.



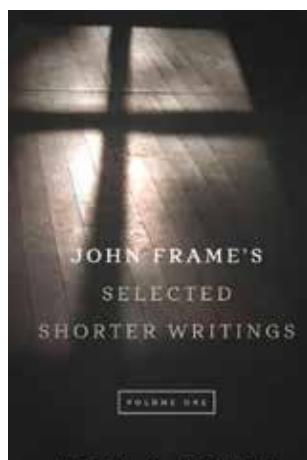
(Thomas Nelson 2014, \$24.99)

## ***The Daring Heart of David Livingstone: Exile, African Slavery, and the Publicity Stunt That Saved Millions***

Jay Milbrandt Review by Jeremiah Greever

The life of English missionary and African explorer David Livingstone is well-known, but in *The Daring Heart of David Livingstone*, Jay Milbrandt presents a side of Livingstone largely hidden from the general public, describing the renowned missionary in an immensely personal manner. Through Livingstone's own journal, Milbrandt presents Livingstone's personal emotions, struggles, and insecurities.

Perhaps the greatest achievement of Milbrandt's book is his depiction of Livingstone's truest calling and life pursuit – the abolition of the East African slave trade. Ultimately facing either the desire for fame or giving his life for the abolition of slavery, Livingstone paid the greatest sacrifice in his pursuit for freedom in East Africa.



(P&R 2014, \$16.99)

## ***John Frame's Selected Shorter Writings***

John M. Frame Review by Scott Corbin

Reformed theologian John Frame's written corpus is deep and wide, well-known for his Theology of Lordship series as well as his recent *Systematic Theology*. Yet for many, his work can seem daunting. In his first volume of collected essays, *John Frame's Selected Shorter Writings*, Frame sharpens his theological focus and illuminates his personality.

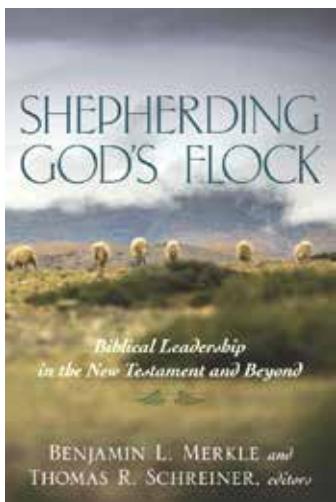
In the opening chapter, "A Primer on Perspectivalism," Frame provides concise definitions of multiperspectivalism and triperspectivalism. Other essays help readers understand where exactly Frame "fits" on a theological map.

Readers will walk away from with a better understanding of Frame's construal of theological method, ethics, apologetics, as well as some short bits on his personal life. With a readable style, short chapters, and a buffet of options, this book will surely help those seeking to understand one of the greatest Reformed theologians of the 20th century.

## ***Thomas R. Schreiner***

James Buchanan Harrison Professor of New Testament Interpretation and associate dean of the School of Theology





(Kregel 2014, \$13.99)

### ***Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond***

Benjamin L. Merkle and Thomas R. Schreiner, eds.

Review by Andrew J.W. Smith

**S**hepherd the flock of God," wrote the apostle Peter to church elders, urging them to pattern their lives after Christ so that "when the chief Shepherd appears, you will receive the unfading crown of glory" (1 Peter 5:2,4). Christian pastors are shepherds under Christ himself, the Good Shepherd (John 10) who appoints men to guard and care for his church.

In *Shepherding God's Flock*, edited by

Benjamin L. Merkle and Thomas R. Schreiner, Southern Baptist scholars trace the biblical, theological, historical, and practical issues involved in shepherding the church of Christ. The scholars, many of whom are Southern Seminary professors, offer biblical principles rather than generic tips encouraging pastors to shepherd their flocks more effectively.

From the field of biblical studies, James M. Hamilton Jr., professor of biblical theology at Southern, outlines the theme of eldership in the Old Testament and demonstrates that New Testament eldership was a distinct program which did not emerge naturally from an OT precedent. Schreiner, James Buchanan Harrison Professor of New Testament

Interpretation, traces the role of elders and deacons throughout the Pastoral and General Epistles of the New Testament, observing that the chief requirement of both offices is godly character.

A pair of chapters show what an abuse of leadership in the church can look like, as Southern professors Michael A.G. Haykin and Gregg R. Allison focus on the development and history of the Roman Catholic papacy. The chapter contributed by Shawn D. Wright, assistant professor of church history, observes the history of elder plurality among Particular Baptist churches starting in the 17th century. Bruce A. Ware synthesizes the biblical teaching with a robust theology of church leadership.

### ***Commentary on Hebrews***

Thomas R. Schreiner

Review by S. Craig Sanders

In the first commentary released in the Biblical Theology for Christian Proclamation series, Thomas R. Schreiner's *Commentary on Hebrews* explores the theology of the New Testament epistle in relation to the biblical canon.

"In considering the theological message of the letter, it is important to locate the fundamental purpose of the writing," Schreiner writes in the introduction. "The readers are called on to persevere, to hold on, and to keep believing until the

Testament "should be read in light of the fulfillment of Jesus Christ."

"They were probably tempted to revert back to Judaism because they were suffering," Schreiner writes. "The writer reminds them of the pattern of OT saints and the pattern in the life of Jesus. First comes suffering and then comes glory."

The epistle's role in the canon looks back at the storyline of the Bible and warns its readers not to "deny Jesus and all that he had accomplished" — a better priesthood, sacrifice, and covenant.

Schreiner categorizes the structural themes of biblical theology in Hebrews as promise-fulfillment in Jesus, already-but-not-yet eschatology, typology in the

passages, events, and figures, the exegesis often highlights the epistle's biblical theology. A key feature in Schreiner's exposition is the bridge following the exegesis of each passage, which summarizes the biblical and theological themes available for expository preaching.

"Jesus is the culmination of God's revelation," Schreiner writes in the bridge for Hebrews 1:1-4. "Believers do not need any other word from God for their lives. They are to put their faith in what God has revealed in and through Jesus the Christ."

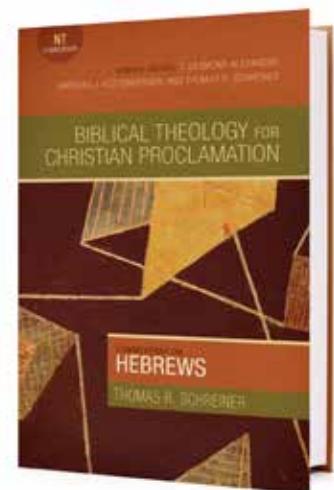
The most significant contribution of this commentary, and the series it introduces, is the concluding section, "Biblical and Theological Themes." Using the theological structures from the introduction, Schreiner extracts nine key themes from Hebrews: the sovereignty and love of God; the nature and accomplishments of Jesus Christ; the better nature of the new covenant; the gift of the Holy Spirit; warnings and exhortations; the readers as sojourners and exiles; faith and obedience for the readers; assurance of salvation; and the future reward.

Schreiner devotes most of the concluding section to the epistle's primary figure, Jesus Christ. He explores the theology of Hebrews in regard to Jesus' divinity, humanity, eternal priesthood, ultimate sacrifice, perfection and assurance, and

resurrection and exaltation.

"The fundamental issue is whether the readers will remain faithful to Jesus Christ and his sacrifice or will turn to OT sacrifices to secure atonement for their sins. The author makes an elegant and passionate case for staying true to Jesus Christ," Schreiner writes.

Schreiner's contribution and the ensuing releases in this new commentary series should prove to be valuable tools for expository preaching, enabling pastors to equip their churches with a better understanding of how each book relates the storyline of the Bible.



(Holman Reference 2015, \$39.99)

end. If they fall away, the author insists, they will face destruction and damnation."

After briefly surveying the anonymous authorship, date, and audience of the epistle, Schreiner provides an overview of the biblical storyline and places Hebrews in its canonical context. Hebrews, Schreiner writes, shows us how the Old

divine correspondence between the Old and New Testament, and the spatial orientation of the heavens and earth.

In the verse-by-verse exposition, Schreiner's commentary provides an outline of the particular passage and examines its immediate context before the exegesis. Since Hebrews itself cites Old Testament



## 'Don't fall away'

### SCHREINER DISCUSSES THE BIBLICAL THEOLOGY OF HEBREWS

**By S. Craig Sanders**

*EDITOR'S NOTE: In what follows, Thomas R. Schreiner, James Buchanan Harrison Professor of New Testament Interpretation and professor of biblical theology, discusses his new commentary with Towers editor S. Craig Sanders.*

**CS: What do you hope will set the Biblical Theology for Christian Proclamation series apart from other commentaries?**

**TS:** Most commentaries are very good at giving you the verse-by-verse exegesis of a text and we hope to do that as well. What sets this series apart, and what most commentary series don't do, is we have dedicated sections for biblical theology and the biblical theology of the writer. So I think while every good

commentary is informed with theology, we're specifically and intentionally treating the biblical theology of each book. We're trying to set each book in the context of the whole canon of Scripture and we're trying to unpack the particular congregation of each writer. I'm excited about the series since I don't know of any other series that has attempted to do that. The actual commentary section itself is less technical than some commentaries because our target audience is pastors, students — both college and seminary — and interested lay people.

**CS: Most of your commentaries have been on Pauline epistles, but what about Hebrews intrigued you the most?**

**TS:** I did do a commentary on 1 and 2 Peter and Jude, so I have spent some time in the General Epistles. I have this biblical theological interest, so I've written three books on biblical theology over the years, and in my mind Hebrews is the ideal book to investigate biblical theology. Hebrews centers on the difference between the covenants, the contrast between the old covenant and the new, and not only the contrast but the continuities. Immediately, I had no hesitation. As an editor you get to choose what you want to do and there was no hesitation to do Hebrews; that's exactly what I wanted to do given the theological import of the book, especially in terms of the relationship between the Old Testament and the New in Hebrews.

**CS:** Reading Hebrews requires a great deal of biblical literacy. What makes it so important for developing biblical theology and how does Hebrews offer a model for how to do biblical theology?

**TS:** I think Hebrews is paradigmatic because it is written after the cross and the resurrection. So, Hebrews is reflecting on the Christ event, the implication of his cross and resurrection for the people of God. I think Hebrews becomes a model because it examines issues that are fundamental for how you put the whole Bible together. Clearly, other books do that as well, but Hebrews does it in such a concentrated way since, I believe, the readers were tempted to revert to Judaism. So the author is required to examine the relationship between not only the old covenant and the new but also the theology of priesthood and sacrifice. Even Paul doesn't deal with the priesthood in the same way that we find in the letter to the Hebrews. Although Paul does say Jesus is the final complete sacrifice, we don't have the type of detailed working out of that theme that we see in Hebrews. I think he helps us see how to interpret the Old Testament typologically — that's one of its main contributions. The author gives us the pattern for a typological reading, but also a promise-fulfillment reading and a redemptive-historical reading as well.

**CS:** If Hebrews reads like a sermon because it probably was a sermon, why is this epistle so neglected in our pulpits?

**TS:** It's an interesting observation. Hebrews is a sermon, I believe, and yet it has this incredible literary quality. The Greek is beautiful and excellent; the opening of the letter is majestic from a literary standpoint. I think the reason it's neglected is because the subjects are foreign to us. No one in our churches is tempted to offer Old Testament sacrifices, no one is tempted to go back to a Levitical cult. What teachers of Hebrews need to show is this: What is the message for readers today? You can't just stay with the first century. That was the exegetical issue for the first century. What does the theology of priests and sacrifice say to people today? I actually think Hebrews helps us because the truths he draws out are there for the preacher — we must not preach or even teach it like a history lesson — you have to show people why it matters. One of his main themes is the cleansing of our conscience through the death of Jesus Christ. People still suffer from guilt today, that's a fundamental human need. So when we talk about Christ's sacrifice we want to concentrate on the cleansing of the conscience.

*"Typology is fundamental to the message of the letter. Those who shy away from typology are neglecting a category which is intrinsic to the New Testament. I think it's clear from Hebrews and elsewhere in the New Testament that typology is a correspondence between persons, events, institutions — such typology is ordained and planned by God."*

**CS:** How did your earlier study on the warning passages in Hebrews help you understand the book as a whole?

**TS:** I think the warning passages summarize the major message of the book: Don't fall away. The warning passages, which punctuate the book, all say the same thing from a different angle, so they ought to be included synoptically or mutually interpret the Word. When we see that, we recognize that the fundamental message of the book is very practical, the fundamental message of the book isn't that Jesus is our high priest. Chapters 7-10 tell us Jesus is a better priest, a better covenant, and a better sacrifice. But if we were to ask the question, "So what? Why does that matter?" I think the author of Hebrews would say, "Therefore do not depart from him because if you depart from the better priest, the better covenant, and the better sacrifice, you will be dead, you will not enter the heavenly rest." The warning passages and the Hebrews 11 call of faith are two different ways of saying the same thing. What does it mean to obey the warning passages? It means to trust God. If so, I want to do everything I can to help people see how the book is integrated.

**CS:** When you talk about the importance of typology in Hebrews, there are still some evangelicals today who shy away from the term. But how does Hebrews help us understand how the Bible uses typology?

**TS:** Typology is fundamental to the message of the letter. Those who shy away from typology are neglecting a category which is intrinsic to the New Testament. I think it's clear from Hebrews and elsewhere in the New Testament that typology is a correspondence between persons, events, institutions — such typology is ordained and planned by God. It's not just retrospective, it's not just looking back, God planned the sacrificial system to point to Christ's sacrifice. I think Hebrews can help people see that. Surely no evangelical believes that the

sacrificial system was "Plan A" and then God said, "This is not working, let's go to 'Plan B.'" The typological function of sacrifices was intended by God from the beginning. We shouldn't shy away from typology because if you don't do typology, you really can't understand the message of Scripture.

**CS:** If the main theme and message of the book is "don't fall away," what are other themes that have been a source of comfort and encouragement to you?

**TS:** I think the main point which we find right away in Hebrews 1:3 is Jesus' sacrifice cleansed me of my sins once for all. Why is that so? Because he's fully God and he's fully man. The person who offers the sacrifice was fully God and fully man, therefore the sacrifice is sufficient and complete and definitive. I think that's very comforting to me and to all Christians because we don't need to go anywhere else, we must not go anywhere else to receive the forgiveness of sins and a cleansed conscience. So, I think that's the main pastoral comfort in the letter. I think the other message of the letter that I find encouraging and helpful — that some people are scared by — is the warning passages. There is a kind of fear that is good, there's a kind of fear that keeps us alert, so we don't text while we're driving, we pay attention to the road — that's not a paralyzing fear, it's a wise kind of fear. But the call not to fall away is a call to trust God. Trust God who sent his Son to cleanse us of our sins. Faith looks back to the sacrifice of Christ but faith also looks forward to the fulfillment of God's promises. I would say for myself, and all believers, do we experience some frustration here? Some sense of alienation, some sense of exile, a sense of incompleteness, a sense that everything that God has promised hasn't been realized in our lives? The answer of Hebrews is, "Yes, of course!" That's coming! We're sojourners, we're exiles, faith means trusting because of what God has done for us in Jesus Christ in the past and it means we trust him to fulfill that in the future.



The overall aim of COAH is to spread the Gospel of the Lord Jesus Christ across the vast population of people in Eastern Europe and the former Soviet Union who have been deprived of this Good News for generations.

It is within this context that all of our various programs operate. Programs which provide humanitarian aid or social assistance allow for opportunities to demonstrate Christian love and build bridges and relationships with needy segments of society, creating openings for sharing the gospel.

Our informative and insightful magazine offers readers a conservative perspective on stories that you will not read anywhere else.

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# THE EXTRA- ORDINARY LIFE —OF THE— SOUTHERN SEMINARY STUDENT MINISTER!

## 'A FIRE IN MY BONES': MINISTRY AND THE SEMINARIAN

By Andrew J.W. Smith

When Samuel Vance walked into church in December 1996, he had his life planned out. He was 18 years old, visiting a church during his winter break from college — a hard-working student who had mapped the rest of his life during his first semester.

He grew up in a working-class Christian home and professed Christ when he was 8 years old. A more mature teenager than most, something he attributes to the death of his mom when he was young, Vance sensed that ministry might be his destination.

"I knew it for a long time," he said. "But I kinda ran from it."

After dabbling in electrical engineering, he settled on studying history. He walked on to the football team at Ole Miss and planned to coach and teach high school the rest of his life.

Then, his plans were "demolished by one sermon," he said.

A guest preacher was in the pulpit. Vance doesn't remember the main text and says he was completely out of his environment. He does remember the strong hold the Spirit had on him as the preacher gave the testimony of his own call to ministry, describing circumstances similar to Vance's.

Vance knew the Lord was calling him to be a pastor. After a series of similar events throughout the week, Vance transferred to a Christian college and committed his life to ministry.

"It was the only option," he said. "That's just the passion God put in me."

That "passion" is so strong that the husband and father of two currently serves as senior pastor of Ralph Avenue Baptist Church in Louisville, Kentucky, while earning his M.Div. at Southern Seminary. Though he studied at Southern for a short time in 2004, he moved back to Mississippi to help his family following his father's death. After serving as a bivocational pastor for six years, Vance moved his family to Louisville in 2011 to finish school.

It wasn't long, though, before Vance felt the pull to return to ministry. He and his wife explored a variety of options before accepting the call to pastor Ralph Avenue. The vivid sense of calling he had that Sunday as a college freshman has never left him.



"There are two things I'm assured of: I know my salvation and I know God has called me to pastor his local church. It's just about as strong."

#### **'THE CALLING OF GOD JUST BURNS INSIDE YOU'**

Pastoring while in seminary is not easy. Vance discussed the caution he has to take not to overload himself. He talks with his wife constantly, planning ahead and even finishing assignments well in advance. He's learned it is better to "under-do instead of over-do," which is a mistake he made one semester, something he confessed to his deacons. Books are read before the semester begins. Family days are put on the calendar.

Despite his academic responsibilities, Vance couldn't get away from ministry. "The calling of God just burns inside you," he said. "You can't do nothin' but that."

The pull to ministry, almost unexplainable, is a theme for people regularly involved. They can't imagine not serving. Mike Schuetz, a pastor at the Midtown campus of Sojourn Community Church, said that he struggled with what to do with his calling when he started at Southern in 2008. While many students served regularly before seminary, they sometimes have a hard time adjusting to

"starting over" at a new city and a new church, he said. Schuetz was no different.

"I had a fire in my bones, but I had no outlet," he said.

He and his wife started small, volunteering at a membership class. They just showed up, serving without anticipating a larger role. When Schuetz gave the ministry leader a list of suggestions to make the ministry more efficient, it made an impression on the pastor, and when he stepped down he encouraged Schuetz to apply for the position. Before long, Schuetz was working full-time at Sojourn.

"If you want to have any confirmation of your external calling, that's not going to happen if you just show up on Sundays and just serve coffee once a month," Schuetz said. The more students get involved, he said, the more wisdom they can get from pastors about their gifting.

"Let your leaders know you really want to take on leadership so they can test that and affirm whether you're called or just living in a pipe dream," he said.

#### **'SEMINARY IS NOT A WAITING PERIOD'**

While some students are able to find positions in local churches, not everyone has the opportunity

or calling to full-time involvement. Organizations like Refuge Louisville, Louisville Rescue Mission, and Scarlet Hope provide numerous opportunities for regular ministry.

For Amber Smith, an M.Div. student in the School of Theology, volunteering for Scarlet Hope offered her a chance to get off campus, out of what she called the "seminary bubble." For those who attend class, work at the seminary, and are involved in their churches, it's hard to interact with unbelievers.

"Everyone I knew was a Christian," she said.

In 2013, a representative from Scarlet Hope, an organization that shares the gospel with women in the sex industry, visited one of Smith's classes. Knowing she wanted to be involved, Smith left class on Tuesday, received training at Scarlet Hope on Wednesday, and started serving on Thursday.

"What's the point of being at seminary if we can't be the hands and feet of Jesus and do what we're called to do?" she said. "It's been amazing to go out every week and go where Jesus would go."

Smith studies full-time, works at Fifth and Broadway, volunteers weekly at Scarlet Hope, and leads Bible studies for girls in the youth group her husband pastors. She shrugged off the difficulty of time commitment, and said balancing a busy life is normal for her and her husband.

She couldn't sit on the sidelines. It was a matter of obedience, she said.

"Seminary is not a waiting period; it's a time to be active and obedient in our calling to Christ," she said. "God has called all believers to go and make disciples, and being in seminary is not an excuse to wait on that."

Seth Osbourne, a Ph.D. student in church history who plans on pursuing theological education, volunteers at Refuge Louisville, which ministers to internationals and refugees in the city. When he was asked to teach children more often, he admits part of him was hesitant about teaching kids instead of adults. He was quickly convicted.

"You don't wait to practice your gifts until you're done with seminary," he said. "Go ahead and practice what you're learning in the classroom right now."

All students have been given significant resources so they can even attend seminary, said Micah Nave, a Ph.D. student in family ministry who earned her M.Div. in 2012. She said she was motivated by gratitude toward those who made her education possible. Nave, who serves as the director of children and women's ministry at Springdale Community Church in Louisville, wanted to give back.

"There are people standing behind you, cheering you on, wanting you to be equipped, wanting you to have this opportunity to do what God's called you to do," she said. "Why wait until later if you can do it right now?"

It's humble attention to the little things, Nave said, that make up an effective and God-honoring minister to God's people. She said a seminary student who isn't driven to serve in the local church simply isn't "servant-hearted."

***"Seminary is not a waiting period; it's a time to be active and obedient in our calling to Christ. ... God has called all believers to go and make disciples, and being in seminary is not an excuse to wait on that."***

— Amber Smith,  
Scarlet Hope volunteer

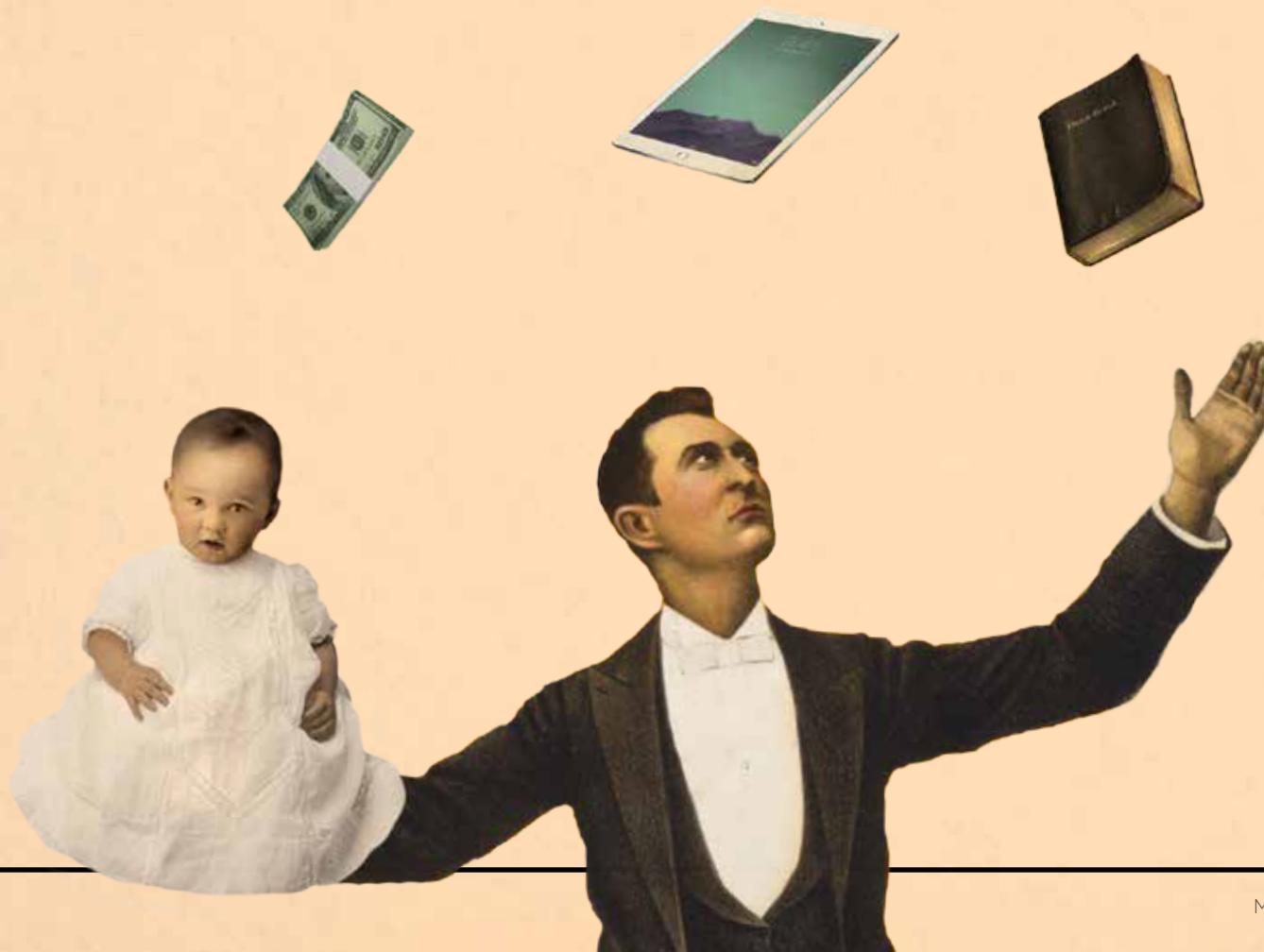
"If all you're doing is getting the big degree and the big knowledge, you're not being faithful in the small things," she said.

Schuetz said that while he doesn't want to moralize how involved a student should be, someone who isn't serving at all should reset their priorities and recognize the damage they're doing to their ministry preparation.

"They're really shooting themselves in the foot," he said. "They're just being unfaithful to the Scriptures that they're studying. I don't think the Scriptures envision a training period that is divorced from faithfulness to those very Scriptures. You've got to do it to know it."

Learning a doctrine is one thing. Learning how to apply that doctrine to real life is almost impossible without ministry experience. Volunteering provides valuable practical application of the theology students learn in the classroom.

For Wyn Boerckel, an M.Div. student who serves as a chaplain at Louisville Rescue Mission, ministry has been a tutorial for lessons learned in his counseling classes.





# THE PROFILE —OF THE— **SUCCESSFUL** SEMINARY STUDENT

C U R R E N T L Y S E R V I N G A S

**68%**  
**PASTOR / ASSOC. / INTERN**

**4%**  
**WORSHIP PASTOR**

**19%**  
**LAY PERSON**

**4%**  
**INTERNATIONAL  
MISSIONARY**

**5%**  
**NONE**

---

**76%**  
COMPLETED 9 CREDIT  
HOURS, ON AVERAGE  
EACH SEMESTER.

**60%**  
REQUIRED 8+ SEMESTERS  
TO COMPLETE THEIR  
M.DIV.

**95%**  
WORKED. 40% AT FULL-  
TIME. 36% HAD 2+ JOBS  
AT A TIME.

**47%** SERVED ON AT LEAST ONE SHORT-TERM MISSION TRIP  
22.5% WERE DOMESTIC | 12.3% WERE INTERNATIONAL | 10.2% SERVED AT BOTH

Data compiled from survey of recent M.Div. graduates (2011-2013).

*“They’re really shooting themselves in the foot. ... I don’t think the Scriptures envision a training period that is divorced from faithfulness to those very Scriptures. You’ve got to do it to know it.”*

— Mike Schuetz,  
Sojourn Community Church pastor

Watching the doctrine of repentance he studied in his class worked out in a real-life situation helped him understand the doctrine better, he said.

“You have to think about the doctrine to the point that you can explain it to someone who doesn’t know what the term *ordo salutis* means,” he said.

Nave observed the distinct challenges in teaching kids, who are more concrete thinkers than adults and tend to ask difficult questions. Osbourne also recounted how hard it was to answer a child who asked him to explain what the Virgin Birth was. He learned quickly that a seminary answer won’t always do.

“If you can teach a kid, you can teach anybody,” he said. “It’s helped me become a better teacher.”

#### **AN UNEXTRAORDINARY CALLING**

A student’s calling is not fulfilled by simply graduating from seminary. Southern is an important training ground for lifelong service to Christ and his church, but some of the most meaningful lessons for a minister of the gospel aren’t taught in a classroom, but in the church lobby and the streets of Louisville.

“Being regularly involved in ministry while a seminary student is critical to keeping one’s heart and mind rightly aligned with God’s calling,” said Adam W. Greenway, dean of the Billy Graham School for Missions, Evangelism and Ministry. “Regular ministry opportunities allow one to put into practice what is being learned at seminary while also providing the student with invaluable experience that cannot be otherwise acquired.”

This kind of service is inglorious, unimpressive,

# **MIKE’S MINISTRY TIPS**

## **1. GO DEEP**

**PICK ONE MINISTRY (E.G., COMMUNITY GROUP LEADERSHIP). KEEP AT IT TO TEST YOURSELF AND STRETCH YOUR PASTORAL GIFTS.**

## **2. GO BROAD**

**DON’T DO THIS TO THE DETRIMENT OF NO. 1, BUT IT’S ALSO NOT BAD TO GET EXPERIENCE IN A VARIETY OF MINISTRIES (E.G. CROSS-TRAINING).**

## **3. BE HUMBLE**

**WIPE BABY BUTTS OR PARK CARS FOR SIX MONTHS. THIS WILL KEEP YOUR LOVE AND VIRTUE GROWING, AND KEEP YOUR HEAD AND SPIRITUAL PRIDE FROM INFLATING.**

## **4. PATIENTLY PURSUE**

**AS YOU GAIN TRUST, AND ARE FAITHFUL WITH A LITTLE, BE SURE TO TELL YOUR CHURCH LEADERS THAT YOU WOULD LOVE TO SERVE AND TAKE SMALL LEADERSHIP ROLES.**

## **5. CULTIVATE SKILLS IN OTHER SETTINGS**

**AS YOU GAIN TRUST, AND ARE FAITHFUL WITH A LITTLE, BE SURE TO TELL YOUR CHURCH LEADERS THAT YOU WOULD LOVE TO SERVE AND TAKE SMALL LEADERSHIP ROLES.**

Mike Schuetz (M.Div., 2014) is pastor of URBN and college at Sojourn Community Church and the 2014 recipient of the Clyde T. Francisco Preaching Award.

*“Being regularly involved in ministry while a seminary student is critical to keeping one’s heart and mind rightly aligned with God’s calling. ... Regular ministry opportunities allow one to put into practice what is being learned at seminary while also providing the student with invaluable experience that cannot be otherwise acquired.”*

— Adam W. Greenway,  
dean of the Billy Graham School

and actually entirely unextraordinary. The people of your church probably won’t be impressed by the guy taking out the trash or the girl making coffee before worship begins. Being a spouse, parent, employee, church or ministry volunteer, and student won’t always be great for your GPA. But using your gifts for the good of others in your church community is precisely how to demonstrate the oneness of the body of Christ (Rom 12:4-5). It also teaches humility — one of the best weapons against the pride and selfishness that can derail your future ministry, and something Schuetz said is best cultivated through repeated serving experiences.

“Your ministry will only grow as big as your humble roots grow low,” he said.

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*For more information about ministry opportunities in the Louisville area, email the Ministry Connections office at [ministryconnections@sbts.edu](mailto:ministryconnections@sbts.edu). To learn more about volunteer ministry opportunities, contact the Bevin Center for Missions Mobilization at [missions@sbts.edu](mailto:missions@sbts.edu).*

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**2. FILL OUT** personal and academic information to complete your profile.

**3. CREATE A RESUME** with the website’s Resume Builder, which uses your profile to fill in information. The Resource Library offers tips for creating a resume or cover letter.

**4. EMAIL MINISTRY CONNECTIONS** to schedule a meeting to review your resume.

**5. SEARCH THROUGH** job postings from across the nation under the Jobs tab. The Advanced Search option can filter by geography, position type, and job function.



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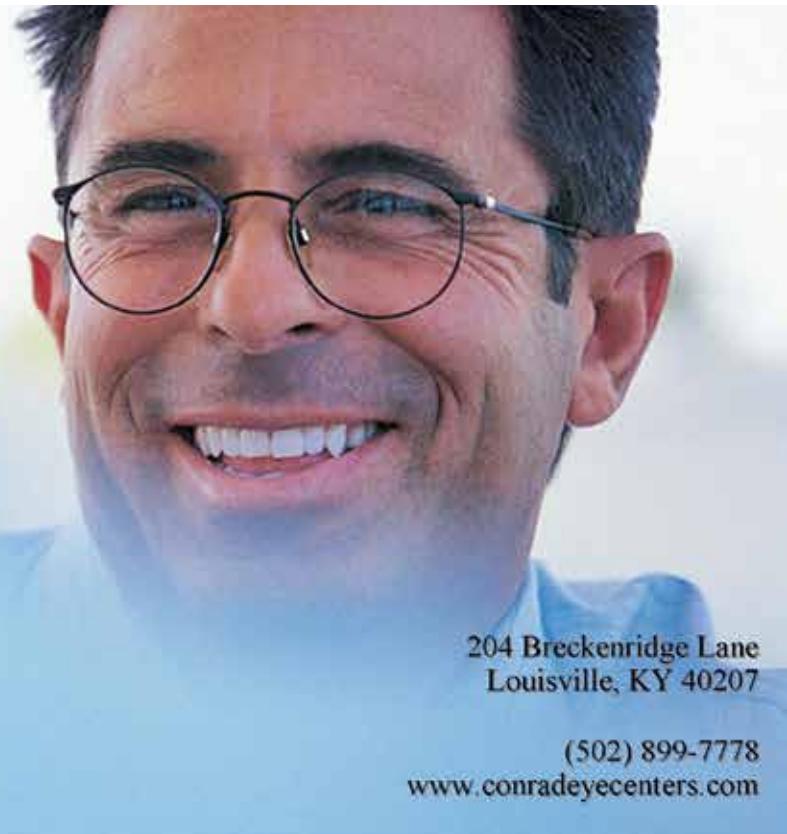


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# Clarence Jordan: From the City to the Cotton Patch

## HISTORY HIGHLIGHT

By Adam Winters

**D**uring the height of racial tension in mid-20th century America, one unique experiment near Americus, Georgia, offered the nation a remarkable picture of Christian community in radical contrast to the culture of segregation. The name of this experiment was Koinonia, a 400-acre farm organized in 1942 by Clarence Jordan alongside his wife and like-minded friends with the hope of modeling how to implement a first-century vision of Christian living into a 20th-century context. Although the Koinonia farm — together with his popular book series on The Cotton Patch Gospel — earned widespread attention for Jordan, the foundations of his successful ministry can be traced back to his student days at Southern Seminary.

Jordan arrived in Louisville in the fall of 1933 with an urge to preach and depleted financial resources due to the Great Depression. Measuring himself against his student peers, the agrarian-trained Georgian sensed his appearance inadequate, noting in his journal, "At first I mistook the students for professors. Everyone looked so distinguished I thought surely he must be a prof." Described by his peer Dale Moody as a real-life approximation of the "L'il Abner" comic character, Jordan promptly channeled his cultural uneasiness into studious dedication, with particular attention to New Testament Greek. He gained such a proficiency in the language that he became a tutor in assisting other students and earned his Ph.D. in 1939 with a thesis titled "The Meaning of THANATOS and NEKROS in the Epistles of Paul."

In the midst of his scholarship, Jordan found time to practice an active ministry, as well as build meaningful relationships. In 1936, he married Florence Kroeger, an assistant at the library. Clarence worked various jobs in his early student days, eventually serving part-time pastorates in five Kentucky churches. During his doctoral studies, he taught English New Testament to African American students at Simmons University and invited some of his students to lead dormitory prayer meetings in Mullins Hall. Cultural pressure forbade allowing these students to participate in meals at the seminary dining hall, so the Jordans hosted suppers in their own apartment.

Clarence's most influential ministry opportunity in Louisville came through his involvement in the Long Run Baptist Association. Working primarily in the city's West End, Jordan ministered in a dangerous and impov-

erished context beyond the gaze from most white Americans, and he developed rapport with various African-American churches. He received a promotion to the association's full-time superintendent of city missions in 1940, a position which took him out of the immediate context of the inner city, much to his disappointment. In 1941, the Union Gospel Mission — one of the city's most notable rescue missions since its establishment in 1885 — became an official entity of the Long Run Association under Jordan's administration.

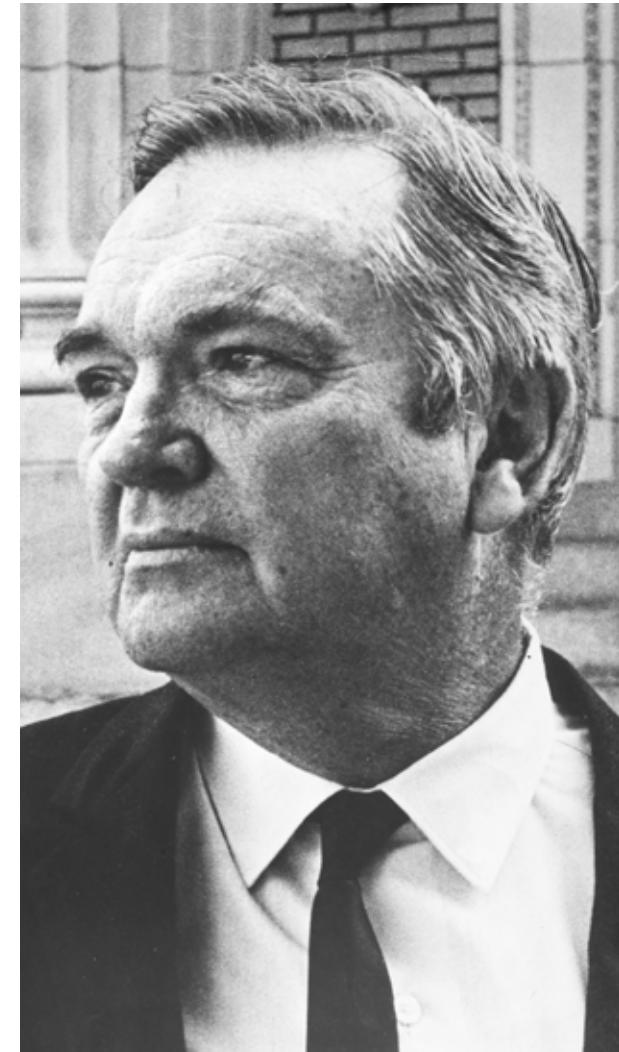
Then headquartered at First and Jefferson Street, the Union Gospel Mission had a strategic ministry location in area known as the Haymarket district, surrounded by a three-block radius of bars, night clubs, gambling halls, pornography, and prostitution. Jordan recruited Henlee Barnette — future Baptist ethicist-in-training at Southern Seminary — to pastor the mission while he continued to lead through administration, encouragement, and evangelism until his departure from Louisville in 1942 to plant his Koinonia farm.

Jordan's interpretation of the Gospels and Acts compelled him to live a lifestyle that many of his academic and ministerial peers considered radical and idealistic, perhaps too impractical for any implementation in society. Ultimately, his desire for an approximate replication of the early Christian communities led him away from his work in Louisville so that he might have more freedom to practice his ideals. Nevertheless, his contemporary critics certainly admired his passion; SBTS missions professor H. Cornell Goerner surmised: "I can never quite get away from the gnawing suspicion that, if enough of us would agree to create and live consistently within a true New Testament Koinonia, we could make it work, and it would change the world!"

The life of Clarence Jordan was a one of remarkable boldness. Though current generations of seminaries may not concur with all his hermeneutical conclusions, many student ministers can receive instruction from his ministerial passion for his local context. More information on Clarence Jordan and the Union Gospel Mission can be viewed at the Archives & Special Collections office within the James P. Boyce Centennial Library.

### ENDNOTES

<sup>1</sup> Dallas Lee, *The Cotton Patch Evidence* (New York: Harper & Row, 1971), 15.



<sup>2</sup> Henlee H. Barnette, *Clarence Jordan: Turning Dreams into Deeds* (Smyth & Helwys, 1992), 97. Annual Catalogue of the Southern Baptist Theological Seminary, 1938-1939.

<sup>3</sup> Lee, *The Cotton Patch Evidence*, 16-17.

<sup>4</sup> *Ibid.*, 19-21.

<sup>5</sup> *Ibid.*, 21-22.

<sup>6</sup> *Ibid.*, 22-23. Long Run Association of Baptists in Kentucky, Annual Session (1940), 13.

<sup>7</sup> Long Run Association of Baptists in Kentucky, Annual Session (1941), 30-34.

<sup>8</sup> Barnette, *Clarence Jordan: Turning Dreams into Deeds*, 2-5.

<sup>9</sup> Quoted in Barnette, *Turning Dreams into Deeds*, 93.

# Testifying to sufficient grace in suffering:

## MICHAEL POHLMAN

By Charissa Crotts

Three months after his wife's death, Michael Pohlman received a call from the man who performed the memorial service, encouraging Pohlman to return to Southern Seminary and join the faculty as assistant professor of Christian preaching. Robert Vogel, the Carl E. Bates Professor of Christian Preaching, mentored Pohlman during his time in seminary, and the two remained in touch. Vogel and others at Southern who knew Pohlman agreed that he was the right man for the job.

Michael Pohlman was born in Buffalo, New York. His unbelieving parents divorced when Pohlman was 9, and the four children lived with their dad, who taught them "work ethic and standards of excellence." Pohlman had no gospel influence until his senior year of high school when his younger brother Matt became a Christian. Matt urged Pohlman to read the Bible, and a classmate named Brad began telling him the same. In the fall of 1989, Pohlman moved to Seattle, Washington, to attend the University of Washington, where he read the Bible and attended a Presbyterian church. God used Romans in particular to show the young man his sin and his need for Jesus. At age 18, Michael Pohlman became a Christian.

*I want to tell my students that there's things you're going to learn about God in greater measure, maybe not new knowledge ... but you're going to learn those things in a deeper way when you're having to depend on him through suffering.*

After completing a degree in political science, he planned to attend the University of Oregon or another law school in the area, but an internship with his local pastor in Washington convinced him that he should go to seminary instead. Pohlman completed his M.Div. at Western Seminary, where he first met Vogel. During this time, he and his wife Julia had four children: Samuel, Anna, John, and Michael.

While planting a church in Portland, Oregon, Pohlman sensed holes in his pastoral training, particularly in church history. He considered where to go for more education.

"There was a migration of incredible professors going

to Southern at that time," he said. "It got my attention."

In 2003, he moved his family to Louisville, Kentucky, to start a Ph.D. in Church History at Southern Seminary. At Southern, he worked as the first executive producer of the *Albert Mohler Radio Program*, broadcast by Salem Communications. Pohlman does not know where he learned more: his Ph.D. seminars or conversations with R. Albert Mohler Jr. after the program. While writing his dissertation, Pohlman moved to southern California for editorial work with Salem Communications, and the relationships he built led to his former role as executive editor for The Gospel Coalition.

For nearly two years, he regulated the content of TGC, which included meeting with possible conference speakers and investigating authors for books or the website. He says he loved this job because of his passion for great content and the chance to learn from men like Tim Keller, founding pastor of Redeemer Presbyterian Church, and D.A. Carson, research professor of New Testament at Trinity Evangelical Divinity School. In 2010, Pohlman left the work at TGC and returned to pastoring.

In 2009, his wife Julia was diagnosed with cancer. She battled the disease for five years before her death Feb. 2, 2014. Shepherding his children through their grief while dealing with his own was difficult, but Pohlman said he experienced many blessings during this trial.

"It's really been an opportunity for us to be humbled and receive," said Pohlman, "and for me to depend on others in ways I haven't had to before."

Since Julia also worked as Vogel's assistant at Western, in addition to his mentoring of Pohlman, she and her husband decided they wanted Vogel to perform the memorial service. Vogel agreed immediately and after the service said he wanted to pray for Pohlman's future. Three months later, Vogel called to encourage Pohlman to pray about accepting the job the seminary had offered him as



assistant professor of Christian preaching.

Vogel said that Pohlman's experience of his wife's death "exposed the depth that's there of character and of spiritual health and fruit. He knows how to depend on the Lord."

As a man with deep appreciation for preaching, Pohlman was "thrilled and humbled by the call to come here and teach."

"I don't think there's anything more important than preaching for the church and therefore for the world," said Pohlman, echoing his preaching hero Martyn Lloyd-Jones. "It's the primary means I think God uses to not only convert people but then transform them into Christlikeness."

He wants to use his interdisciplinary background to bring "a sense of history and a sense of theology coming together in the pulpit." The main thing he wants to characterize his teaching, however, is more personal.

"I want to tell my students that there's things you're going to learn about God in greater measure, maybe not new knowledge ... but you're going to learn those things in a deeper way when you're having to depend on him through suffering," he said. Pohlman said he hopes to bring not only academic expertise to Southern but also "the experience of walking with the Lord through difficult times and testifying to his sufficient grace."

# Snowpocalypse by the numbers

How did Southern Seminary survive record snowfall and subzero temperatures Feb. 16-20? While some schools remained closed the entire week when 10 inches of snow crippled the city of Louisville, Southern closed classes and offices for only two days. Below are some of the statistics reflecting the extraordinary work of the seminary's grounds crew to keep the campus safe and operating smoothly.

**10 inches** of snow accumulation

**-13 degrees** — lowest wind chill

**5.5 tons** of Ice-Melt

**392 miles** of road plowed

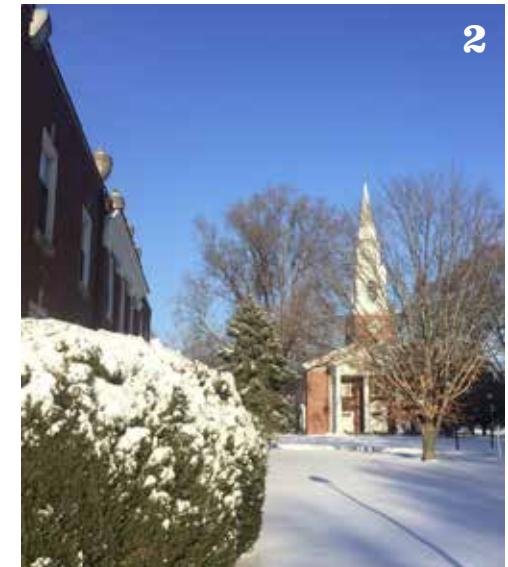
**43.2 miles** of sidewalk shoveled

**26.9 acres** of parking lots plowed

**330 man hours**



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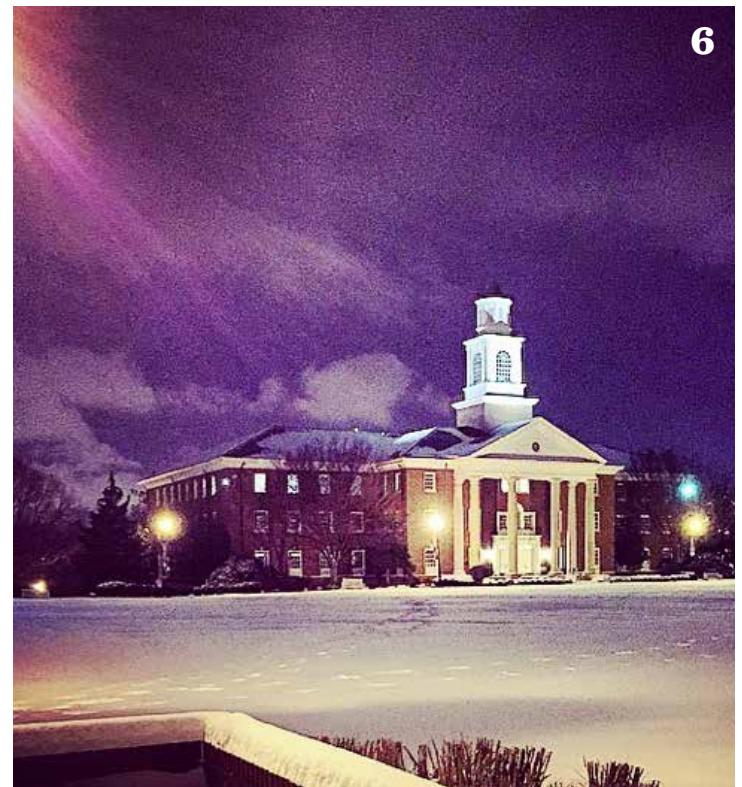
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@albertmohler 2, 8  
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@matthewjhall 1  
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@andyvincent 7  
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# Announcements

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## Read Towers Weekly

Towers Weekly is a new email publication from the Communications Office at Southern Seminary. It provides an overview of news, events, and announcements for the Southern Seminary community in the week ahead. You can also find complete and updated information at towers.sberts.edu, along with a web version of the monthly Towers magazine publication.

## Health and Rec

More information on hours and fitness classes are available at sbts.edu/hrc, the front desk or call 897-4720.

## Seminary Clinic hours

Staff, students, and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.

*Monday-Friday, 11 a.m. - 5 p.m.*

More information and price listings are found on the clinic website, [www.sbts.edu/clinic](http://www.sbts.edu/clinic).

## Free sewing class

The free sewing class led by Barbara Gentry meets from 6 - 7:30 p.m., Mondays in Fuller Room 34. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Gentry leads the class assisted by Donna Chancellor. For more information, call Gentry locally at 423-8255.

## SWI Seminar Saturday:

SWI will host its annual Seminar Saturday on March 14 at the Legacy Center. Cost is \$15 for current SWI students and \$25 for all others. Chick-fil-A lunch is included. All registrations are \$30 after March 2 and registration closes on March 9. No child care is available. Details and registration form are found at <http://www.sbts.edu/women/seminary-wives-institute/>. Questions can be directed to [swi@sbts.edu](mailto:swi@sbts.edu).

SUNDAY	MONDAY	TUESDAY
1	2	3 <b>Chapel</b> 10 a.m.   Alumni Chapel Buddy Gray
8	9	10 <b>Chapel</b> 10 a.m.   Alumni Chapel Ken Whitten
15	16	17 <b>Chapel</b> 10 a.m.   Alumni Chapel Hershael York
22	23	24 <b>Chapel</b> 10 a.m.   Alumni Chapel Mark Coppenger
29	30	31 <b>Chapel</b> 10 a.m.   Alumni Chapel Robert Vogel

## MARCH 2015

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>4</b>	<b>5</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Ken Fentress <b>Seminary Wives Institute</b> 7 p.m.	<b>6</b> <b>Dive In Movie Night</b> "Finding Nemo" 6 p.m.   HRC	<b>7</b> <b>Dodgeball Tournament</b> 1 p.m.
<b>11</b>	<b>12</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Ben Stuart <b>Equip: Practical Training for Women</b> 2:30 p.m. Presidents Reception Room <b>Seminary Wives Institute</b> 7 p.m.	<b>13</b> <b>Renown Conference</b>	<b>14</b> <b>Ultimate Frisbee Tournament</b> 1 p.m. <b>SWI Seminar</b> 9 a.m. - 3 p.m.
<b>18</b>  <b>Gheens Lectures</b> Russell Moore	<b>19</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Russell Moore  <b>Seminary Wives Institute</b> 7 p.m. <b>Equip: Practical Training for Women</b> 2:30 p.m. Presidents Reception Room	<b>20</b> <b>Date Night Out</b> 6:30 p.m.   HRC  <b>Global Connections</b> 12 p.m. James P. Boyce Library	<b>21</b>
<b>25</b>  <b>SOT Shepherding Groups</b> 10 a.m.   Various locations	<b>26</b> <b>Chapel</b> 10 a.m.   Alumni Chapel Curtis Woods  <b>Seminary Wives Institute</b> 7 p.m.	<b>27</b>  <b>Family Camping Trip</b> Mammoth Cave	<b>28</b>

# Towers

The Southern Baptist Theological Seminary  
2825 Lexington Road · Louisville, KY 40280

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# 3

## Questions

WITH

**Greg Gilbert**

*Senior pastor of Third Avenue Baptist Church  
Louisville, Kentucky*



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### **Why do you like writing short books?**

I think they're especially effective for giveaways because people seem very willing to read them. The format of *Who Is Jesus?* and *What is the Gospel?* have been really good, I think, because you get a one-two punch out of them. On the one hand, they're not at all intimidating; people think, "Yeah, I can read that." And on the other hand, the hardcover makes them seem more substantial so it kind of creates a sense of obligation not to throw them in the trash! Of course, the great drawback to short books is that you can't be comprehensive. But they force you to distill the message into dense and (hopefully) accurate and powerful truths.

### **Why are the Cardinals better than the Wildcats?**

Oh man, this isn't really the year for me to talk much trash, is it? If you'd asked in 2013, I'd have been all over it. But I doubt Craig Parker and Hershael York would let me get away with much this year. At any rate, there are a lot of Cardinals at Third Avenue, and we take the highs and lows together — including suffering through the entire month of March having to watch Craig Parker strut into 3ABC wearing blue sweaters.

### **What's your favorite event in Louisville?**

Thunder Over Louisville is incredible, and my kids absolutely love the SBTS Fall Festival. Kudos to Dan and the team for their work on that. My kids will fondly remember those fall nights for the rest of their lives.